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A

Sermon preached at
Charde in the Countie of
Somerset, the second of
March 1597. being the
first day of the Assises
there holden.

Pro. 2. 6.

The Lord giueth vvisdome, out of his
mouth commeth know'edge and un-
derstanding.



Imprinted at London for K. D. and
are to be soule by Michael Hart
booketeller in the city of
Exceter. 1601.



*& To the Right worshipfull
Master Iohn Colles Esquire, one
of her Maiesties Iustices of peace, and
deputie lieutenant of the Coun-
tie of Somerset.*



*Ight worshipfull, since G O D
made the two great lights, the
one to rule the day, the other
the night, there were neuer so
many good meanes to encrease
knowledge and godlinesse, as
there are at this day, neuer a
time when it was more requisite that we should
carefully vse these means thenow, neuer anything
more profitable then the right vse of them. If
we did duely consider the corruption of our owne
nature, the snares of this present world, the slip-
perinesse of worldly prosperitie, the shortnesse of
our liues, and the certaintie of the Iudgement
to come, wee would employ all our studies and la-*

The Epistle dedicatory.

0.42

hours about that one thing which is most needful, that we might so passe our time while we remaine in this vale of misery, that after our departure hence, we may live in eternall felicitie. To this end only have I caused this Sermon now at length to be published to the viewe of the world, from which aduerture many things haue stayed mee almost these three years, but chiefly these two, mine own immaturitie and the plainenesse or rather the rudenes of the stile & phrase of speech. Neuer thelesse si h we be all debtors one to another, and the heathen men teach vs this lesson, that we are not born for our selues, but our friends chalenge a part, our parents a part, our countrey a part, laying aside feare, I haue at this time emboldened my selfe with the poore widow to cast a slender offering into the Lords treasurie. This mine endeaunour I present vnto your worship, in remembrance of that Christian fauour which you haue shewed vnto me. Thus I commend you & all yours to the father of lights, that is able to enrich you in this life with the treasure of knowledge & wisdom, and in the life to come to blesse you with immortalitie in the ioyfull place of rest for euer and euer.

Your worships to commaund,
George Macey.



A

Sermon preached at *Charde.*

Psalme 2. verse. 10.

*Be wise now therefore yee kings, be learned yee
that are Iudges of the earth.*



OR my better direction
in making a brieſe reher-
ſal of ſome of thoſe good
leſſons and obſeruations
which yee (honorable,
right worſhipfull, and
dearely beloved in our

Lord and Sauour Ieſu Chriſt) haue ſundry
times heard heretofore deliuered by men of
greater grauitie, more exquisite learning, and
riper iudgement, for your inſtruction and ad-
monition, I haue made choyce of this ſcripture
now read vnto you, being as I may rightly
terme it the *Magiſtrates Charge*, giuen by no
worſe man then a king, to be a light vnto all
princes and gouernours then liuing and ſuc-
ceeding vnto the worlds end.

The order, which I purpose to obserue in handling this parcell of scripture, shalbe this: First I will speake of the occasion that moued the king and Prophet to giue this charge. Secondly, of the persons to whom it is giuen. Thirdly, of the charge it selfe, what it is. Fourthly, of the time, when it is to be put in practise.

I am not ignorant that there is nothing more pleasing to the common multitude then to heare men in authoritie openly and sharply reprooued: but this know yee, that as *Paule* did appeale vnto *Cesar*, not that hee had any thing to accuse his nation of: so I which stand before you this day, came not to this place to be any mans accuser, but to be a remembrancer vnto all: your accuser is within you, euery mans owne conscience. Whosoever therefore shall feelee any inward pricking, let him acknowledge the power of the word of GOD, which is mightie in operation and sharper then any two edged sword.

The occasion that moued king *Dauid* to giue this charge, was this, because there is a king and a Iudge, whose throne is for euer and euer, the scepter of his kingdome a scepter of righteousness, vnto whose lawes and ordinances

dinances al earthly powers are strictly bound
 to yeelde obedience : which if they refuse to
 doe, and of obedient subiectes that should
 not attempt any thing farther then they are
 warranted by his vnreproueable lawes, do be-
 come rebelles and say desperately, Surely we
 will walke after our owne imaginations, and
 doe euery man after the stubborneſſe of his Ier. 18. 17
 wicked heart, they ſhall perceiue that an an-
 gry countenance from his face is able to cruſh
 al his enemies in peeces. The diſobedient ſhall
 to their coſt vnderſtand that neither the po-
 licie of the worldly wiſe, nor the ſtrength of
 the mightie, nor the countenance of the that
 are in high places, ſhal be able to deliuer them
 in the day of vengeance : but as an earthen
 pot is eaſily broken in peeces with the ſtroke
 of an Iron hāmer, ſo the greateſt potentates in
 the worlde being but as clay in the hande of
 the potter, if they continue bewitched with
 the loue of their own wiſdome and power, &
 by reaſon of their riches and titles, blaſpheme
 the goſpell, deſpiſe gods Miniſters, contemne
 our Church and congregations, ſet light of
 holy exerciſes, ſhall be bruſed with the rod of
 power and the breaking of them ſhall be as
 the breaking of a potters pot, which is broken Iſai. 30. 1
A 4 without

Ma. 3. 0. 14 without pitie, and in the breaking of it shall not be founde a sheard to take fire out of the hearth or water out of the pit. Sith there abideth for the impenitent so heauie & fearefull iudgement, *Beware yee kings, &c.*

2 The persons, to whome this *Charge* is giuen are Kings and Iudges: by these two titles wee may vnderstand not onely the chiefe rulers of countries and nations as Emperours, kings, Dukes and such like, but all others also that are put in authoritie vnder them, because it is to heauie a burchen for one man to decide all controuerfies: but this must be remembred, that by how much the higher their place and calling is, by so much the more properly doth this *Charge* pertain vnto them. The reasons are two: First, men of high place and calling haue many lets and impediments, many encomberances that either hinder them from turning into the right way, or clogge them that they walke very slowly therein, therefore it behoueth them to haue special care to seek for this spirituall wisdom and heauenly learning; therefore is it that the holy Ghost sorteth them out from among other men, and as it were pointeth vnto them with the finger in this place. As a mā that hath a purpose to build

an house, will first provide the greatest timber which shal be the most principal in the work, and the greatest stones that they may be laide vnder in the foundation. When any king purposeth to make warre against another king, he will first determine of his Generall, then of his inferiour captaines and officers: this beeing done he gathereth together his forces from all parts of his dominions: in like manner the lord and king of heauen & earth intending to erect the spirituall building of his church, which is grouded vpon the foundation of the Prophets Eph. 2. 20 and Apostles, Christ himselfe being the head corner stone, wold haue the me of authoritie, as great stones to be laide strongly and fast vpon the foundation, that the building might goe the more luckily forward: the same Lord & king intending to ouerthrow the kingdom of Satan & to driue him out of his dominions, woulde that the rulers shoulde not play the cowards, but should goe as leaders and captaines before others, giuing encouragement to their inferiours. As *Moses* and *Aaron* went together, so if the Magistrate which beareth the sworde goe forward with the Minister that preacheth the word, the people shall the more easily be deliuered from the spiritual
Egypt

Deut. 11.
10.

Mat. 11. 5.

AEgypt & the more willingly march towards the heauenly *Canaan*. The ſecond reaſon is, for their examples ſake, *Scilicet in vulgus manant exemplare gentum*, their exampls, whither good or euill, preuaile mightily among the people: if good, much to their furtherance; if euil, more to their hinderance in the encrease of vertue and godlineſſe: fire warmeth the things that are neare vnto it, the ouerflowing of the riuer *Nilus* did water the lande of *Egypt*, in the time of *Noahs* flood as long as the mou. taines were couered with water, the vallies could not be dry: ſo if the ſuperiours be zealous, their heate will kindle the zeale of their inferiours, their godlineſſe and righteousneſſe will allure others to bring forth frutes worthy of amendment of life: and on the other ſide, if the great men of the worlde be wicked and prophane for the moſt part (but not altogether) the multitude is vngodly and vnholly. A mote is eaſily paſſed ouer though it be in a very darke place, but a great block in a ſtraite and a narrow way cauſeth many to ſtumble euen in the light and at noone day; the fall of a mightie oake or a Cedar may be heard a farre off, and in their fall they breake downe many tender ſhrubs that grow vnder them; though
many

Charge.

7

many small stones fall out of a wall, yet the breach may be but small; whereas the falling out of one great stone maketh a very great breach, because that falleth not alone, but many small rush out with it: Yee are these great blocks, these Oakes, and Cedars, yee are these great stones, Doe any of the rulers or Pharisees belecue on him? but this people which knowe not the lawe are cursed. So in these daies it is saide, how fewe of our gentlemen, of our great men doe esteeme the Gospell as they should? How doe they reckon of the preaching and preachers therof? How few of the had rather hearken to *Michah* the *Zid-kyah*? How few of them teach their children in the trade of their way, that when they are olde they may not depart from it? Hence it cometh to passe that both olde and young for the most part delight in such Prophets as will flatter them, telling pleasant tales and speaking of their commodities, and are with *Herode* wearie of *Iohn Baptist* his preaching as soone as he speaketh one word against their *Herodians*? How many lead their liues as *Esau* and *Sardanapalus*? In health they forget God, in sicknesse they seeke not the Lord, but with the foolish king *Asa*, seeke to the phisitions,

Ioh. 7. 49.

1. King. 22. 8.

Pro. 22. 6.

Michah. 2. 11.

Math 14. 4
Gen. 25. 27

2. Chron. . .
16. 12.

Isa. 40. 1.
49. 9.

next

next send for the Lawyer to make deuises, long entailments and perpetuities, as though

Pf. 127. 1. euery man could builde an house at his pleasure; at last, when all hope and likelyhood of longer life is past, then perhaps they call for a spirituall counsellor, who when he commeth, must not be troublesome, that is, must speake nothing but of mercie, mercy: if he speake of gods iudgements against sinne, it must bee in generall termes, in any case must not a worde be spoken of any restitution of things vniustly gotten, this is troublesome to the sicke, and irkesome to the whole, whereby it plainlie appeareth how hard a thing it is for a rich man to enter into the kingdome of heauen. The beholding of this kinde of behauour, causeth many fooles to say in their hearts, there is no God. It must needes be (saith our Sauour)

Mat. 18. 7. that offences come, but woe be to that man, by whome the offence commeth: the readie way to escape this woe and to bee deliuered from the wages of our sinnes, is by this wisdom and learning in my text commended vnto vs.

Rom. 6, 23.

Before I come to speake thereof, I wil briefly obserue one very necessarie note, that is, that the holy Ghost saith not, O ye Kings and Iudges

Judges giue ouer your places, for your authoritie is vnlawfull, but directeth them how to behaue themselves in their seuerall places: whence it is very cleare, that as wel in this place as in many others, their authoritie is allowed to be lawfull; therefore the doctrine of the *Anabaptistes* and *Maniches*, and whatsoever else they be that deny the lawfulness of Magistrates authoritie, is to bee reiected of all christians, being most pernicious and wicked.

Psal. 82.1.

Mat. 22.21

Rom 13.1.

Tit. 3.1.

1, Pet. 2.13

3 *The Charge* it selfe what it is, that the forenamed persons be wise & learned, *S. Barnard* in his first *Sermon de aduentu Domini*, saith, the men that trust in worldly comfortes, are like vnto those that fall into some deep water, & being in danger of drowning, take holde of whatsoever cometh first to hand, as weeds or rootes of trees, or whatsoever else, though they doe more hurt then profit them; yea & though better helpe be offered, they wil hardly leaue their first holde: by means whereof, many times it cometh to passe that they perish. All men that are borne into this worlde, fall into a deepe sea of miseries, if wee take wrong holde, wee shall without doubt perish euerlastingly, vnlesse in due season wee shall be content to followe this wisdom which

ad
doubt d:
Cap. 9.

Exod. 14.

which as a cloude by day and as a pillar of fire by night will conduct vs safely through middest of the tēpestuous waues of this world.

Ier. 4. 22.

Rom. 8. 6.

Iam. 3. 15.

For our better instruction in this point, wee must vnderstand that there is a twofold wisdom, one whereby men are wise to doe euill, but to doe well haue no vnderstanding, this is the wisdom of the flesh as Saint *Paule* calleth it, and Saint *Iames* saith it is earthly, senselesse and diuelish, in this the children of this worlde are most expert and cunning.

Deut. 4. 6.

The other kinde of wisdom is an holy vnderstanding whereby we lay vp the precepts of the Lord in our hearts that wee might not sinne against him, this is the wisdom of the spirit and descendeth from aboue, this, none, but the children of God doe enioy. This matter would require a large discourse, but that I may haue time to make application to our feuerall vses and not keepe you too long from your businesse which brought you vnto this place, I will deliuer it as briefly as possibly I may.

This wisdom is a free gift of God, the holy Ghost enspyring and sowing it in our heartes thereby enlightning the eyes of our vnderstanding, that we may make a holy vse of all
the

Charge.

II

the things which wee haue scene heard and learned. Though Israel saw all the wonders which the Lord did in the land of *Egypt* to *Pharaoh* and to all his seruants, yet the Lord hath not giuen you (saide *Moses*) an heart to perceiue, and eyes to see, and eares to heare vnto this day: whence we may learne that it is not in our own power to make profit of the things which are most manifest euen before our eyes, except God endue vs with wisdom from aboue: with this wisdom the Wisardes of the world are not acquainted, they account it stark foolishnesse & madnesse, there is not an vnregenerat person, no not one, that enioyeth the companie thereof, and that for two causes; First because it is a pearle that is neuer cast before swine, so holy a thing that it is neuer giuen to dogges, wisdom cannot enter into a wicked heart, nor dwell in the bodie that is subiect to sinne; for it is the very stampe and print of that sacred seale, wherewith the holy Couenant indented betweene God and man is interchangeably sealed. Secondly the vngodly enioy it not, because they seeke it not; *They that seeke mee shall finde mee*: Wisdom must be sought for, wherefore wee must not belike the *Anabaptists*, qui *Enthusiasmus* &

Deut. 29.
2. 4.

Ioh. 12. 40.

Math. 7. 6.

Wild. 1. 4.

Ioh. 3. 33.

2. Tim. 2.

19.

Pro. 7. 17.

Aug. ad

quodvult d.

Cap. 9.

prima-

Gen. 2. 7.

Prinatas reuelationes expectant, which neglect all meanes, and looke to haue giftes of grace enspired into them as the breath of life was breathed into *Adam* when he was created, but we must all seeke, for seeking is the ordinary meanes to finde wisdom. That we may so seeke, that wee may finde, wee must obserue these two things: first where we must seeke for wisdom, and secondly after what manner we must seeke for it. When we neede medicines, we goe to the Apothecaries shop, for gould and silver wee visite the Indies, for pearles (as traualers report) men goe downe to the bottom of deepe waters: Who soeuer desireth this wisdom without which mens soules pine away and dy, let him repaire to the holy Scriptures, they are a shoppe full of all spirituall medicines: this wisdom, more pretious then all gold or silver, out of the word of God is to be mined: if we will, or at leastwise if wee can descend into the depth thereof, there shall we finde this pearle which is not to be valued with the wedge of golde of *Ophir*, nor with the pretious *Onix*, nor with the *Gabish*, nor with the *Topaz* of *AEthiopia*, all Jewels are nothing in comparison thereof: *The testimonies of the Lord giue wisdom unto the simple.*

Psal. 19. 7.

Now

Now we know where, next we are to consider how we must seeke this heavenly treasure.

The first steppe of searching for it, is earnest and hearty prayer according to the lesson that Saint James teacheth vs, *If any man want wisdom, let him aske of God which giueth to all men liberally*; herein the Apostle shewed himselfe a good scholler of his and our master and Sauour Christ, who taught his disciples this lesson; *Aske and it shall be giuen you, seeke and yee shall finde, knocke and it shall be opened vnto you.* Iam. 1. 5. Mat. 7. 7.

The next step is an ordinarie and humble hearing of the worde sincerely preached, ioy-
ned with an earnest desire to profit thereby,
for many there be that hear & are very little or
nothing the better, as they that come to the
places of holy exercises, for custome, or for cō-
panie, bringing hearts full fraught with settled
purposes and determinations to do that which
seemeth good in their owne eyes, whatsoe-
uer they shall at any time heare taught: of
these men, the wise man speaking, saith thus;
A scorner seeketh wisdom and findeth it not. Pro. 14. 6
That wee may not lose our labour, let vs remē-
ber our Sauour his watchwords, bidding all
men take heede how they heare, and to this

B

purpose

purpose also let vs keepe in minde, that bitter
 checke giuen to the vnprofitable seruant, *To*
him that hath shall be giuen, and from him that
 at. 25. 29 *hath not, shal be takē away euē that which he hath.*

The third step in seeking, is *Meditating* on
 the things that we haue heard, by this meanes
 the *Bereans* made profit of the Apostles prea-
 ching, they did not onely receiue the worde
 of God with all readinesse, but searched the
 scriptures daily whether the things were so
 or no: this is the way to fasten in our heartes
 the things that we haue heard. As the beafts
 that chewed not the cud were vnclean by the
 cu. 11. 16 law: so if we meditate not of the worde that
 we may remember it, and remembring, wee
 may practise it, though we spend our whole
 life in hearing, wee are vncleane still. By che-
 Pet. 1. 22 wing, the sweetnesse is the better tasted, the
 meate the sooner digested, the bodie the bet-
 ter nourished, and the strength the more en-
 creased: So the meditating on the worde of
 the Lord, will yeeld vs so liuelily a taste of the
 sweetenesse thereof, that wee shall confesse
 with *Dauid*, that it is sweeter than the hony
 sal. 19. 10 comb: this sweetnesse wil breed in vs an vnfa-
 riable desire to be continually fed therewith,
 by feeding thereon we shal grow from strength

to strength, from verue to vertue, & so come to the ioyfull estate of blessed men. Psal. 1. 1
1. Kin. 1

For our encouragement in this good course, let vs marke wel what wisdom herselfe saith, Pro. 8. 1
They that seeke me earely, shall finde me: riches & r. Kin. 10
*honour are with me; euen durable riches & righte-
teousnesse; she is not as a woman sitting alone
desolate and forsaken, as one that had seene
widowhoode and losse of children, but as the
kings daughter all glorious within, her clo-
thing all of brodered gold, her raimēt of needle
worke, her ornaments and her iewels are a-
bout her. The generation of them that shall
finde her are they that feare God. The begin- Psal. 111
ning of wisdom is the feare of God & a good un-
derstanding haue all they that doe thereafter.*

Whether we haue already attained any por-
tion of this wisdom or no. we shall know by
the fruites thereof, which are in generall two, to
witte zeale of Gods house, and integritie of
manners: which two cannot be separated the
one from the other, no more then heat frō the
fire, moisture from the water, & light from the
sunne. If our zeale be not such as that, ouer-
passing all loue of our selues, our owne plea- Ex. 32. 1
Rom. 9
sure and profit (I omit to say our owne sal-
uation and damnation with *Moses* and *Paule*)

we doe not absolutely with an heartie affection seeke the glory of God, by the aduancement of the scepter of his kingdomne : if in the course of our liues we walke not as becometh them that would be called the sonnes of God, howsoeuer we would be esteemed, wee are ignorant and foolish. What then shall we say of them, who as much, as in them lyeth, continue the course of that floode which the

u, 12. 15 Serpent cast out of his mouth after the woman that she might be carried away of the same? What of them, that as the *Philistins* would not

Sam, 13.

suffer any smith in *Israell*, least the *Hebrewes* make them swords or speares, will take away all the meanes whereby we should make provision for our defence and safetie against our ghostly enemies. It may be many of these are accounted wise in the world, and they reckon themselves to do all things well, no maruaile;

o, 12. 15

Salomon saith, their be many that thinke their owne wit best. To withhold the pay from the that go a warfare, to muzzle the mouth of the ox that treadeth out the corne, to deny the fruite of the vine to him that planteth it, to forbid them to be partakers of the altar which attend at the altar, are these the effectes of zeale in these daies? they haue bin contrarie in

for-

former times, When *Moses* built the tabernacle by gods appointment, there was so great an offering, that there was too much brought, & *Moses* bad the people cease from giuing. In the darke daies & blacknesse of olde superstition, men were so forward in giuing towards the maintenance (as they thought) of true religion, that as ye know well, they were restrained by lawe. That was the time of giuing, this is the time of taking away, that was the time of enriching, this is the time of impoverishing, that was the time when mē thought all too little, this is the time when men thinke all too much, so that there is no sweeter bread then that which is stolne from vs: wee haue lawes for our defence strong enough to protect vs from all iniuries, were it not for that olde prouerbe; *If a man hewe ouer his heade, chips will fall into his eyes*. Well, men cannot liue by the ayre alone as it is saide of the *Camelion*, therefore ministers must of necessitie require a part of their lawfull due: by so doing they oftentimes purchase to themselues many reproches; to be called couetous, greedie, troublesome, the most lewde men vpon the earth. Are there not such, say our accusers? I will not deny the truthe, surely there are the

Exo. 36.

am.2.12
 in.12.31
 ac.26.15
 tim.3.8
 loh.9.
 2co.3.4.3.

sons of *Ely*, *Ierobohams* priests, *Indas*, *Dio-*
trepthes, *Demas*, many that cate the fatte
 and cloath themselves with the woll, but
 feede not the sheepe. I will shewe you a
 way how many of these great faults may
 bee amended; if yee that are Patrons
 woulde deale faithfully in your Patronage,
 and not regarde the giftes of the handes
 more then the gifts of the minde: Your
 Patronage is but an enfaithment in trust,
 they that make gaine thereof, sell that
 which is none of theirs, and are vnfaith-
 full in the trust to them committed. I
 say, prayesd bee God for them that haue
 shewed themselves faithfull. As for such
 as account their gaine godlinesse, and
 their theft honest dealing, let them re-
 member what reward *Gebezi* had for re-
 ceiuing giftes at the hands of *Naaman* the
 Syrian: let them remember the punish-
 ment of *Ananias* and *Saphyra* for embeasel-
 ling a part of their own possession, which they
 sould when is was in their choyce whi-
 ther they woulde haue solde it or no: let
 them remember the counsaile that Saint
 Peter gaue vnto *Simon Magus*, saying, *Re-*
pent therefore of this thy wickednesse, & pray
 God

6
 7
 1
 8.22.

God, if it be possible, that the thought of thine heart may be forgiven thee. Is mercilesnesse no sinne? Seemeth it a small thing to betray, Iam. 2. 13
 nay to murder soules? Is it none offence to
 nourish the seede of errors, heresies, idolatry,
 treason, and rebellion: all which budde and
 spring out of ignorance? As *Dagon* fell down 1. Sam. 5. 3
 before the Arke, *Aarons* rod deuoured the Exod. 7. 1:
 rods of the Enchaunters, the beames of the
 Sunne do disperse the darke some clouds: euen
 so, surely if the Gospell were sincerely pre-
 ched, as it might haue beene in many places
 more then it is, were not the labourers por-
 tion deuoured by the deuourers, the Idols
 of mens hearts would fall downe in the pre-
 sence of the truth, superstitious blindenesse
 which as yet couereth the hearts of manie
 thousands within this lande, no lesse then it
 did the very first day of her Maiesties ioy-
 full and happie Raigne, should haue beene
 put to flight long agoe.

In all this, I haue yet saide nothing of
 Impropriations, because I knowe that the
 possessors of them will straightway fly to the
 lawe of the lande, as to a most safe citie of re-
 fuge.

Though our law do allow the, as y^e law of *Moses*

allowed diuorcement, yet I am surely perswaded that such propriatories as haue both the best and the worst tithes, and the whole pastoral charge withall, and yet make no conscience of prouiding & giuing spirituall things for their temporall, that these offende against the law. Our lawes about all things desire that God may be glorified, but to yeeld such slender and beggerly allowance to the ministers of the gospel, as that they be enforced not only to liue by the deuotion of others, but sometimes to vse filthy and vnlawfull meanes to supply their wants, it is the readie way to cause the enemies of the Lord to blasphemate. Well sith the neglect of corporall prouision for the poore shall be remembred when euery man shall receiue according to his workes, without all doubt the famishing of soules will not be forgotten. Then shall many irreligious professors plainly perceiue that they haue accounted wisdom foolishnesse, and foolishnesse wisdom, and then too late they shall wish that they had beene wiser in season,

The second fruite of true wisdom, is integritie of manners, the practise of our Christian knowledge in performing our duetie towards our neighbour. This consisteth of two parts,

the cheap
e account-
d best.

ap. 25. 35

parts, the one in the execution of publicke offices, the other in the course of euery mans priuate life. Vnto publicke dueties there doe pertaine the deciding of controuersies betweene partie and partie, & the due punishment of malefactors according to their offences: for the performance of these things, yee are assembled at this present, Iudges cheefe labourers in the businesse, Iustices assistants & coadiutors, Aduocates to lay open causes, Iurors to make diligent enquirie for the trueth, and according to the rule of a good conscience to returne verdictes to them that haue authoritie to giue sentence. All these must take heede what they doe: for they execute not the iudgements of man, but of the Lord, and he wil be with you in the cause and iudgemēt. 1. Chron. 19. 6.

I wil set before you two examples, as two most cleare glasses of Crystall wherein you may see how to addresse your selues to the discharging of your dueties. The one is the example of the *Leuites* out of the book of *Deuteronomie*, who regarded neither father nor mother, nor brethren, nor children, that they might obserue the worde of the Lord: the other out of the booke of *Iob*, the example of that holy man *Iob*. Deut. 33. 9

Iob, he said that he put on Iustice, and it covered Iob. 29. 14. 15.

uered

uered him, iudgement was as a robe and a crowne vnto him, hee was the eyes of the blinde and the feete to the lame, he was a father vnto the poore, and when he knewe not the cause, he sought it out diligently. So the setting a part of affection & the knowledge of the trueth are the two eys of Iustice: that these may cōtinue cleare & single, all lets and impediments that may any way dasele or dimme their sight must be carefully remooued,

I speake these things (honourable) to stir vp & warne (I am perswaded) your pure mindes.

2. Pet. 3. 1.

Your assitāts may be lets vnto you, if for fauor or affection, grudge or displeasure, they shold enforme you otherwise then the trueth is: and your good opinion of the man may leade you frō the right of the cause, but I trust they haue not so learned Christ: leauing them to God & their own cōsciences I passe to other more common & apparant lets. These are the **Aduocates** & the **Iurors**: such Aduocates as haue taught their tongs to cal euil good, & falshood truth, that can by their sinooth speeches steale away & lead captiue the harts of the simple, to keep back the poore from iudgement, that widows may be their prey, & that they may spoyle the fatherlesse. Both the theese & the true mā that

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trauaile on the way, haue their swords girt to them, but to diuers ends, the theef to oppresse others, the true man to defend himselfe: so the end of the law is to defend the innocent from wrong, but it is oftentimes abused to oppresse the harmelesse. There are without all question very doubtfull cases & both parties may seeme to defende right: but when the cause shal be so apparant, that men contrary to their own knowledge shal maintaine wrong, this bewrayeth that in these daies there are such as were spoken of long agoe, that regard not the cause but the persons, respect not the law, but the rewards, consider not what reason leadeth them vnto, but think euery thing lawful that is gaineful. These follow y^e steps of one *Hyperides* an *Athenian* Lawier, who pleading in the behalfe of an harlot, when he saw hee could not preuaile by words, he vn-laced her clothes & shewed forth her whitebreasts, & by that means moued the foolish Iudges to cōpassion: Others by commending their clyents & dispraising their aduersaries, assay to colour euill causes as harlots paint their faces, to entise wantons, forgetting that lesson. *Nec bonis aduersariorū detrahendum, nec amicorum laudanda vitia.* That good law which was carefully ob-

observed at *Athens*, is necessarie and profitable for all countries. The graue Senators did forbid such as pleaded other mens causes to mooue affection, or to speak any thing besides the matter, or by any meanes to stirre vp the minde of the Iudge to anger, enuie or pittie: though it be not an easie matter to mooue the mindes of Iudges in these daies, yet the multitude whose affections and passions are as the waues of the sea, may soon be drawn from the trueth by the enticing speeches of mans wisdom.

The impediments in Iurors are, if Iuries be pickt or packt of purpose, of those Mercenarie men which trudge from place to place, thinking it long while they be not impanelled: there are a dangerous company which little or nothing weigh the cause, but make all speede to receiue the wages. In great mens causes it is specially to be foreseene with all carefull diligence, what manner of men they bee that are Iurors, least feare or fauour cause them to bee like the two vnthrifts which *Iezabell* suborned against poore *Naboth*, that spake & auouched against the innocent that which was altogether vntrue. Wherefore the best way were, when men of might shall see their neighbours

1. Kin. 21. 13

or tenants in their causes empanelled, to vse meanes that they may be discharged, the matter in question shall thereby purchase credite, the suspicion of oppression shall be taken away, siely men shal be freed from danger, or at least wise from exceeding feare. Let the statutes of the Lord be your continual counsellors, then shall ye be sure to guide all your waies with discretion, and wisdom shall appeare in all your actions.

The other part of your office (honourable and right worshipfull) is the punishing of malefactors. Because the world is come to that passe now, that if there be two or three men of courage within a shire that strive mightily to put downe sinne, while the rest follow their owne profit or pleasure, or studie to bee popular, they are accounted busie, hard, or cruell men. I will lay before you a few reasons which should incite and stirre vp all that are in autheritie without any respect of persons or foolish pittie to drawe forth the sword that it rust not in the scabberd of securitie, and play the men in cutting downe of sinne and wickednesse. First, Magistrates should not leaue sinne unpunished for their owne good & safeties sake, for grievous plagues haue fallen on
them

1. Sa. 3. 14

& 15. 19.

1. Kin 20.

34. 42.

1. King. 11. 6

1. Kin 12.

20.

Eccle. 11. 8

them that haue beene negligent through too much pittie in doing the worke of the Lord: *Ely* winked at his sonnes wickednesse, *Saule* spared *Agag*, *Acab* spared *Benadab*, and it was to them all the occasion of ruine: *Salomons* dotage on his women in suffering them to haue Temples to serue *Ashtarothe Milcom*, & strange gods: this setting of gods service for his kingdome a part to *Reboam* his own son, but the greater part to *Ieroboam* the son of *Nebat*.

Secondly, if offenders be not punished, iniquitie will abound and sin will multiply daily.

The wise preacher saith, *Because sentence against an euill work is not speedily executed, therefore the heart of the children of men is fully set to doe euill*. Doubtlesse there is nothing that

doth so much incourage men in these daies to doe that which is vnlawfull, as the hope of fauour: one thinketh if he be espyed, hee hath friends that wil not faile him in a time of need, another recounteth with himselfe that his goodly personage will moue some or other to pittie him, so they runne headlong into mischief. The next way to purge the land of heinous offences, is to execute the lawe alike on all, that none may be emboldned thorough hope. As the Chronicles of this land do testi-

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he, *Alfred* a king of the *Saxons* had his lawes so executed, that men might hang golden bracelets & Jewels at crosse waies and no man durst to touch them for feare of the law, there was no hope of fauour, no nor yet in the daies of *Edgar* another king of the *Saxons*, who is commended to be so excellent in Iustice & sharpe in correction of vices as wel in his Magistrates as other subiects, that neuer before his daies was vsed lesse fellonie by robbers or extortion, or bribery by false officers. It is also recorded, that in *William* the Conquerers daies, a yong wench might carry a burthen of golde through the whole land without danger, there was no hope of fauour: the lawes of those fornamed princes could be no more comparable to the lawes of England now, then the discretion of a child of two yeares age to the wisdom of a graue Senator, god grant the fault may be amended where it is.

Thirdly the neglect of Iustice is dangerous to the whole people, where it is so neglected: as long as the people committed abomination against the Lord without punishment, the wrath of the Lord was hote against *Israel* & the Lord plagued the, that there died 24000.

Num. 25.8

execu-

Ios. 7. 26.

execution vpon them that wrought wickednesse in the Campe, the plague ceased from the children of Israell. When *Achan* was stoned, the Lord turned from his fierce wrath. When the sinne of the bloudie house of *Sanle* was punished, the officers hauing performed all that the king commaunded, God was then appeased with the land.

2. Sam. 21. 14.

All this standeth well with the rule of christian charitie, for it is not vnknowne that a magistrate sustaineth a double person: as hee is a christian brother, so indeede hee must forgiue, as God hath forgiuen him, be mecke & patient: sith he himselfe hath had ten thousand talents forgiuen him, not to take his brother by the throte for an hundred pence: as he is a magistrate, he is gods vicegerent, and in that respect God vouchsafeth him his owne name, and he is strictly bounde to execute his office as occasion shali be offered: sometimes inflicting easie, sometimes sharper punishments vpon euill doers. A wise king scattereth the wicked and causeth the wheele to turne ouer them, and in so doing, hee doth a deede of charitie, for who so spareth the wicked oppresseth the godly.

Pro. 20. 26

I will by your fauourable patience, put you
in

in minde at this time of one sinne by name,
 that it may be the better lookt vnto, that is
 euen that great & capitall sinne of this land,
 Recusancie. The suffering of the *Canaanits*
 & the making of peace with the, was an oc-
 casion that the children of Israell called the
 name of the place *Bochim*, that is, weeping
 or lamentation. If our open and professed e- Iud. 2. 5.
 nemies abroad doe looke for any assistance
 heere at home, to make this lande of Eng-
 land *Bochim* too, they, they, euen our Re-
 culants, are the men at whole handes they
 looke for great matters. Wee are sure that
 the Lord will not giue the soule of his turtle
 vnto dogs, nor his darling into his enemies
 hands. Neuerthelesse, we may not neglect
 lawfull meanes to auoide danger, by refor-
 ming that great company of Papists which
 lurke, nay which liue openly, refusing to
 communicate with vs in the word & Sacra-
 ments. Sith it is most euident that the cause 1. Ioh. 4. 6.
 of Recusancy is ignorance, and the best re-
 medy thereof the hearing of Gods worde
 sincerely preached: it is much to be wished
 that they were al compelled to come where
 they might heare, and learne that their pre-
 sence of conscience is but a deceitfull iug-
 ling

ling trick of the deceiuer. As the *Donatists* loued their errors better then their liues, so these loue their ignorance better then their goods. For the curing of bodily diseases both in men and beastes, if they refuse to receiue medecines, we will manacle, bind and fetter them that they may receiue medicines: and should we not much more enforce our sicke brethren to receiue the medicines of the soule? In my simple iudgement, this is euery mans case, we are all bound to seeke the good one of another, and the greatest good is the saluation of our soules: Wherefore none may passe ouer this matter with the excuse of *Gallio*, who would not meddle
 Act, 18. 15. in *Pauls* cause, because it was a matter of religion: but let vs all know for a certainty that God would haue kings and Iudges to be wise and learned, that the earth might be filled with knowledge as the waters couer the sea, that religion might be plâted from *Dan* to *Bersheba*.

The second part of our practise, is the ordering and guiding of our priuate life after the rule of gods holy word, for as it is truely said of Philosophical vertues, *omnis virtutis laus in actione consistit*, so it is to be held of Christi-

an profession and diuine knowledge; *The dooer of the worke shall be blessed in his deede,* saith Saint *Iames*. Wherefore Christianitie doth not consist in bare hearing, or reading the scriptures, nor in talking or disputing of them; for notwithstanding these things; a man may be a reprobate: but herein consisteth the commoditie and right vse of our religion, that we reforme our waies and keep our selues vnspotted of the worlde. When our Lord and Sauour came into the coastes of *Casarea Philippi*, hee asked his disciples, saying; *Whom doe men say that I the sonne of man am?* In like sort saith *Origen*; he that is a Bishop or a Magistrate may aske this question; What doth the world say of me? But he must aske of him that will answere without flattery. Vpon the wisemans warrant who saith, that he that rebuketh a man shall finde more fauour at the length, then he that flattereth with his tongue, I wil shew you plainly what the world saith of you. Men say som are *Esaus*, som *Nimrods*, some *Sodomits*, many the schollers of *Macheuill*, few *Lots*, few *Iosephs*, few *Obadiabs*, few *Corneleys*, few *Zachees*, these are the comon whisperings abroad: there is also a common outcry to be heard

Iam. 1. 2.

1. Pet. 1. 1.

Iam. 1. 2.

Mat. 16. 1.

Pro. 28. 2.

Gen. 25. 1.

10. 9.

1. Ki. 18. 1.

Act. 10.

Luk

32.

hard almost in euery place, & this is against couetousnesse, because poore mens rents are daily racked, their fines intollerable, their ancient tenures altered, their new leases stufed with ambiguous & dāgerous clauses, *Reboams* little finger is heauier then his fathers loynes, this yee call *Improvement*. It is also reported that by how much the greater cost the tenants bestowe in manuring their tenements, in erecting houses necessarie, plāting Orchards, & such like, it is by so much the more vnlikely that their posteritie shall euer enioy the same, especially by how much the nearer they dwell vnto their landlords.

For as *Eue*, though shee had an infinite
 Gen. 3. 2. 3. number of most delicate fruites given her of the Lord in Paradise, yet she most earnestly desired one that was forbidden, & thought it good for meate: and vnto *Achab*, who without doubt wanted no gardens, the vineyarde of *Naboth* seemed very commodious to make him a garden of hearbes: so fareth it in these daies, this mans tenement with other his neighbours liuings are very fit to enlarge their Landlords demaines, such a māner hath good pastures within it, for recovering of them there shal not want a *Ionadab* to lay

lay a plot: if there be no other meanes, then it must serue to make a parke, which will both take away the suspicion of couetousnesse, and also be a good meanes to drawe in more next adioyning, which after a few yeares may bee imployed to vses more profitable both for the owner, and also for the common wealth. Whether it be more reasonable that they that haue aboundance should bee content with their lot, or that such as haue but little should depart from all that they possesse, iudge yee. For an answer vnto the common excuses vsed in this behalfe, I beseech you consider how the holy Ghost hath penned the storie of *Achab & Naboth*. *Achab* was the king of the land, a man would haue thought it a small fault in him to desire any thing of his subiecte for his pleasure, yea no fault at all, sith hee offered him his choyce either to take so much money as it was worth, or a better vineyarde than that was, in another place, so that hee was, not so rigorousto take from another man his right without full recompence: Yet the very desire of hauing, is there noted to bee euill, and laide before vs for our admonition, that wee shoulde

1. Kin. 21.1

say. 5. 8.

take heede that wee doe not transgresse after the like manner. *Achab* though he were a king, had a high Lord aboue him which maintained the cause of the poore helpless: this high Lord is he that hath pronounced by his Prophet a woe to them that will leaue no place for the poore to dwell in, he can thrust these earthen Lords out of doores at his pleasure, as he did *Nabuchadnezer*, hee can take their soules from them euen when they haue set vp their rest, as he did to the rich man in the Gospell. Sith the case stādeth thus, it is no wisdom for the workers of iniquitie to cate vp gods people as they cate bread, it is no wisdom to set our affections on things here belowe, as ioyning of land to land, and house to house, that wee may be placed by our selues on the middelt of the earth, it is no wisdom to vnpeople parishes and countries. Though husbandmen & tillers of the earth be not asked their iudgement in the counsell of the people, neither are they high in the congregation, neither sit they vpon the iudgement seats, yet without these cannot common weales continue, cities cannot be maintained nor inhabited nor occupied. As for such whose consciences

ces doe acquite them from this sinne of couetousnesse, let them search and examine themselues whether there be any other sin that raigneth in them, for he that is an adulterer is in the same condemnation that the couetous is, the drunkard and glutton and proude man is also in as dangerous estate as the others: one raigning sinne whatsoeuer it be without repentance, shall be more bitter vnto our soules then the *Colliquintida* was to the taste of the children of the Prophets, when it caused them to cry, *Death is in the pot.* Let vs all embrace true wisdom which teacheth all men to consider their waies, and to turne their feet vnto the testimonies of the Lord, to make haste and delay not to keepe his commaundements: it teacheth vs to make bags which waxe not old, a treasure that cannor faile in heauen, where no theefe commeth nor moath corrupteth, in a worde to denie vngodlinesse and worldly lustes, and to liue soberly and righteously and godly in this present world, as becommeth the peculiar people of God, zealous of good workes.

2.Kin-4,40

.12.

.12.23.

4 The last member of my first diuision is,
the

the time when men should put in practise the charge before spoken of, a thing not to bee omitted: for many that consent to all the rest, trifle very dangerously about the time: therefore it is worth our obseruation that the Prophet leaueth vs not at our libertie, but saith, *Now be wise as God himselfe is alwaies, I am*: so they that are gods should thinke it little worth to say, they haue beene wise, holy, and righteous, or that they will bee so hercafter, but that true wisdom consisteth in present obedience vnto her wordes which calleth the fooles from their foolishnesse, & the scornfull from taking pleasure in scorning. That wee may without delay, by our holy obedience shewe our godly wisdom, there are three most forcible arguments ready at hand to perswade vs. First, the shortnesse of our liues and the vncertainetie of our estates, the rich man that built his barnes wider, and bid his soule take rest, because of his greate store laide vp for many yeares, that same night had his soule taken from him. There

4. is no man here present this day, or liuing vpon the earth, that can absolutely say vnto himselfe, that he wil doe this or that to morrow.

Secondly,

Secondly, gods iudgements are neerer then wee thinke of, according to the saying of *Iohn the Baptist*, *The axe is laide to the roote of the tree*, hee saith not, that it shall be laide, but that it is: so was it with the *Amalekites* when they lay scattered vpon the earth, eating and drinking and dauncing, because of all the greate prey that they had taken out of the land of the *Philistines* and out of the Lande of *Iudah*, *Dauid* came vpon them and smote them from the twilight euen vnto the euening of the next morrow, so that there escaped not a man of the, saue 400. young men which rode vpon Camels and fled: so was it with *Nabuchadnezar*, while hee vaunted vpon his palace of *Susan*, he heard a voice saying; *Thou shalt eate grasse with the beastes of the field*, and so it came to passe. While *Sanacherib* was in the Temple worshipping *Nisroch* his God, *Adramelech* and *Sharezer* his sonnes slewe him: While *Herode* was in his royall apparel sitting on the iudgement seate, being tickled with the vaine commendations of the people, the Angell of the Lord smote him, so that he was eaten of wormes, and gaue vp the Ghost.

Mat. 3. 10.

1. Sam. 30.
16.

Dan 4. 22.

2. King. 19.

Act. 12. 23.

Lastly,

Esa. 55.6. Lastly, the day of visitation, the day of saluation, the time of grace lasteth not for euer: to this purpose wisdom her selfe speaketh

Pro. 1.28. of them that deferre their amendment, *they shall call upon me, but I will not answer: they shall seeke mee earely, but they shall not finde mee, because they hated knowledge and did not chuse the feare of the Lord.* This was per-

Zach. 7.12. formed in *Hierusalem* euen that citie which
13. the Lord did chuse out of all the tribes of *Israell*, to put his name there, in their prosperitie the inhabitants therof made their harts as an Adamant stone, least they should heare the lawe, and the words which the Lord of hostes sent in his spirit by the ministerie of his Prophets: therefore it came to passe, that as he cryed and they wold not heare, so they cryed and I would not heare saith the Lord of hostes, Because *Hierusalem* would not embrace Christ their Sauour, therefore was their citie brought to desolation.

Luk. 19.42 The five foolish virgines followed after the bridegroom, but the wedding chamber doore was shut before they came, and they
Mat. 25.12, could not enter in: while they were buying of oyle the time passed, and they came to late. Well, let vs all know this, that as the night

suc-

succeedeth the day, and winter followeth
sommer, so iudgement cometh after mer-
cie, and where this is not accepted, there
that will not bee resisted: God giue vs his
grace to be wise in season. Now vnto the
king euerlasting, immortall, inuisible, vnto
God onely wise be honour and glorie for e-
uer and euer, Amen.

Ecclesiastes. 12. 11.

*The wordes of the wise are like goades
and like nailes fastned by the masters of
the assemblies, which are giuen
by one Pastour.*

FINIS.

Part 9. doct.
1798
Intell. doct.
1817